knowledge by detached observation, detached but
with a power of direct contact, which frees us from
engrossment by the Nature-energy and enables us.
to relate the movement to the rest of our own
existence and world existence. If we are without
this detachment, we lose our self of being and
mastering knowledge in the nature self of becoming
and movement and action and, though we know
intimately the movement, we do not know it
dominatingly and fully. This would not be the
case if we carried into our identification with the
movement our identity with the rest of our subjec-
tive existence,—if, that is to say, we could plunge
wholly into the wave of becoming and at the same
time be in the very absorption of the state or act the
mental witness, observer, controller; but this we
cannot easily do, because we live in a divided
consciousness in which the vital part of us—our life
nature of force and desire and passion and action—
tends to control or swallow up the mind, and the
mind has to avoid this subjection and control the
vital, but can only succeed in the effort by keeping
itself separate; for if it identifies itself, it is lost and
hurried away in the life movement. Nevertheless

a kind of balanced double identity by division is
possible, though it is not easy to keep the balance;
there is a self of thought which observes and permits
the passion for the sake of the experience—or is
obliged by some life-stress to permit it,—and there
is a self of life which allows itself to be carried along
in the movement of Nature. Here, then, in our